

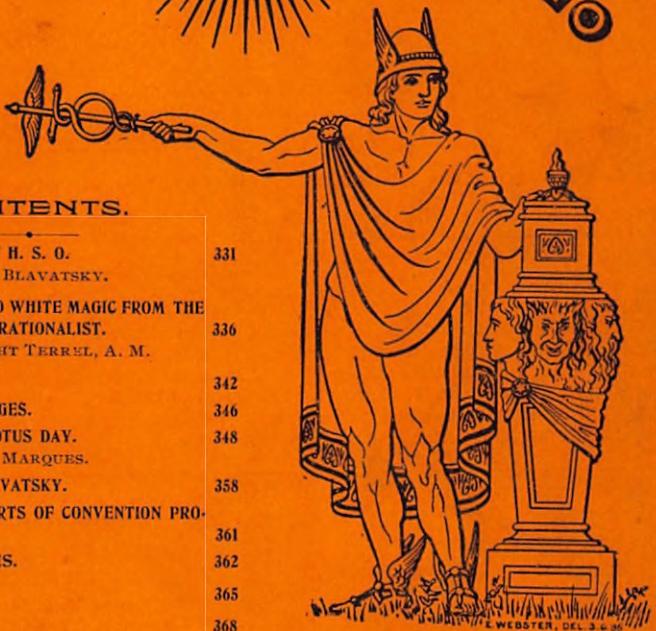
Vol. IV.

June, 1898.

No. 10.



MERCURY.



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DEVOTED TO
**THE STUDY OF THEOSOPHY, ORIENTAL PHILOSOPHY,
THE OCCULT SCIENCES AND THE BROTHERHOOD OF MAN.**

ISSUED MONTHLY.

WILLIAM JOHN WALTERS,

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To form a nucleus of the universal brotherhood of humanity, without distinction of race, creed, sex, caste or color.

To encourage the study of comparative religion, philosophy and science.

To investigate unexplained laws of nature and the powers latent in man.

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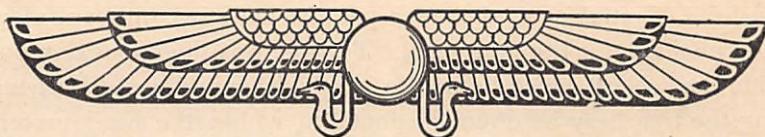
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H. P. B.'S OPINION OF H. S. O.

WITH AN INTRODUCTION AND NOTES BY W. A. ENGLISH.

Among the various unpublished writings of H. P. Blavatsky which are preserved at the headquarters of the Theosophical Society, Adyar, Madras, one that I had not previously read lately attracted my attention. It is her reply to a paper which had been drawn up by a couple of over-critical theosophists in England, embodying many complaints relating to the management of the Theosophical Society. The earnestness and sincerity evinced in her reply to these accusations should carry great weight at present, and will be of special interest in America, where the many years of faithful labor for the Society by its executive head have been so studiously ignored, and where such persistent and bitter attempts have been made by certain misguided people to traduce his character; also that of Mrs. Besant and others.

This and many more writings of the sort that fully vindicate the President-Founder's character and methods have been left lying unused by him, in the archives at headquarters—he disdaining to make any other defence than that which the growth, strength and prosperity of the Society furnish. There is among us, no more absolute believer in *Karma* than the President-Founder.

The following extracts are taken from her reply: "Truth does not depend on show of hands; but in the case of the much abused

President-Founder it must depend on the show of facts. Thorny and full of pitfalls was the steep path he had to climb up, alone and unaided, for the first years. Terrible was the opposition outside the society which he had to build; sickening and disheartening the treachery he often encountered within the headquarters; enemies gnashing their teeth in his face around; those whom he regarded as his strongest friends and co-workers betraying him and the cause on the slightest provocation. Still, where hundreds in his place would have collapsed and given up the whole undertaking in despair, he, unmoved and unmovable, went on climbing up and toiling as before, unrelenting and undismayed, supported by that one thought and conviction that he was doing his duty towards those he had promised to serve to the end of his life. There was but one beacon for him—the hand that had first pointed to him his way up; the hand of the Master he loves and reveres so well, and serves so devotedly.

President, elected for life, he has nevertheless offered more than once to resign, in favor of anyone found worthier than he, but was never permitted to do so by the majority—not of “show of hands” but show of hearts, literally—as few are more beloved than he is, even by most of those who may criticise, occasionally, his actions. And this is only natural; for cleverer in administrative capacities, more learned in philosophy, subtler in casuistry, in metaphysics, or daily life policy, there may be many around him; but the whole globe may be searched through and through and no one found stancher to his friends, truer to his word, or more devoted to real, practical Theosophy, than the President-Founder; and these are the chief requisites in a leader of such a movement—one that aims to become a brotherhood of men. The Society needs no Loyolas; it has to shun anything approaching casuistry; nor ought we to tolerate too subtle casuists. There, where every individual has to work out his own karma, the judgment of a casuist who takes upon himself the duty of pronouncing upon the state of a brother's soul, or guiding his conscience, is of no use, and may become positively injurious. The Founder claims no more rights than every one else in the Society; the right of private judgment, which, whenever it is found to disagree with branches or individuals, is quietly set aside and ignored, as shown by the complainants themselves. This, then, is the sole crime of

the culprit, and no worse than this can be laid at his door.

And yet what is the reward of that kind man? He who has never refused a service—outside what he considers his official duties—to any living being; he who has redeemed dozens of men, young souls from dissipated, often immoral lives, and saved others from terrible scrapes by giving them a safe refuge in the Society; he who has placed others again on the pinnacle of saintship through their status in that Society, when otherwise they would have indeed found themselves now in the meshes of worldliness and perhaps worse; he, that true friend of every Theosophist, and verily “the readiest to serve and as unconscious of the service;” he is now taken to task, for what? For insignificant blunders, for useless “special orders.” . . .

After alluding to the insignificance of the complaints made, she says: “Since the Society is the child, the beloved creation of the Founder, he may be well forgiven for this too exaggerated love for that for which he has suffered and toiled more than all other theosophists put together. He is called ‘worldly,’ ‘ambitious of power,’ and ‘untheosophical’ for it. Very well. Let then, any impartial judge compare the life of the Founder* with those of most of his critics, and see which has been the most theosophical ever since the society sprung into existence. If no better results have been achieved, it is not the President who ought to be taken to task for it, but the members themselves; as he has been ever trying to promote its growth, and the majority of the ‘fellows’ have either done nothing, or created obstacles in the way of its progress, through sins of omission as of commission. Better unwise activity than an overdose of too wise inactivity, apathy, or indifference, which are always the death of an undertaking.

Nevertheless, it is these members who now seek to sit in Solomon's seat, and they tell us that the Society is useless, its President positively mischievous, and that the headquarters ought to be done away with, as the organization called Theosophical presents many features seriously obstructive to the progress of Theosophy. Trees, however, have to be judged by their fruits. It was just shown that no ‘special orders’ issuing from the ‘center

*It may interest a certain class in America, to note who, in the opinion of H. P. B., was the real Founder of the Theosophical Society. See also, above, where she speaks of the “Founder.”

of power' called Adyar, could affect in any way whatever either a branch or individual; and therefore any theosophist bent on self-culture, self-involution, or any kind of selfishness, is at liberty to so act; and if, instead of using his rights, he will apply his brain-power to criticise other people's actions, then it is he who becomes the obstructionist and not at all the organization called theosophical. For if Theosophy is anywhere practiced on this globe it is at Adyar, at the headquarters."

H. P. B. next alludes to the quarrelsome spirit so apparent in England, France and America; the "backbiting, slandering, scandal-mongering," etc., and says, members have "disgraced themselves and their Society by trying to disgrace others," and speaks in scathing terms of their actions, saying: "they have actually become more like hyenas than human beings, by digging into the graves of the past in the hope of bringing forward old forgotten slanders and scandals."

She then takes up the watchword of these would-be reformers, "Theosophy first and organization after," and says: "Golden words these. But where would Theosophy be heard of now, had not its Society been first organized? And would Vedanta and other Hindu philosophies have ever been taught and studied in England, outside the walls of Oxford and Cambridge, had it not been for that organization that fished them, like forgotten pearls, out of the ocean of oblivion and ignorance and brought them forward before the profane world?"

She then alludes to the frequent use of the words "untheosophical" and "unbrotherly" by these theosophical critics and reprovers, and says: "yet truly theosophical acts and words are not to be found in too unreasonable a superabundance among those who use the reproof oftenest. However insignificant and however limited the line of good deeds, the latter will always have more weight than empty and vainglorious talk, and will be theosophy; whereas theories, without any practical efforts at realization, are at best but philosophy." Her views are evidently at one with those of the noted American author, who said there were two classes of people in the world: those who go ahead and do something, and those who sit still and ask why it wasn't done some other way.

She next says: "Belief in the Masters was never made an arti-

cle of faith in the T. S., but . . . the commands received from them, when it was established, have ever been sacred. And this is what one of them wrote in a letter preserved to this day:

✓ Theosophy must not represent merely a collection of moral verities, a bundle of metaphysical ethics epitomized in theoretical dissertations. Theosophy must be more practical, and has, therefore, to be disengaged from useless discussion. It has to find objective expression in an all-embracing code of life thoroughly impregnated with its spirit—the spirit of mutual tolerance, charity and love. Its followers have to set the example of a firmly outlined, and as firmly applied, morality, before they get the right to point out, even in a spirit of kindness, the absence of a like ethic unity and singleness of purpose in other associations and individuals. As said before, no theosophist should blame a brother, whether within or outside of the association, throw a slur upon his actions or denounce him, lest he should himself lose the right of being considered a theosophist. Ever turn away your gaze from the imperfections of your neighbor and center rather your attentions upon your own shortcomings, in order to correct them and become wiser. Show not the disparity between claim and action in another man, but, whether he be brother or neighbor, rather help him in his arduous walk in life. The problem of true theosophy and its great mission is the working out of clear, unequivocal conceptions of ethical ideas and duties which would satisfy most and best the altruistic and right feeling in us, and the modeling of these conceptions for their adoption into such forms of daily life where they may be applied with most equitableness. Such is the common work in view for all who are willing to act on these principles. It is a laborious task, and will require strenuous and persevering exertion, but it must lead you insensibly to progress and leave no room for any selfish aspirations outside the limits traced.

Do not indulge in unbrotherly comparisons between the task accomplished by yourself and the work left undone by your neighbor or brother, in the field of theosophy, as none is held to weed out a larger plot of ground than his strength and capacity will permit him. * *

Do not be too severe on the merits or demerits of one who seeks admission among your ranks, as the truth about the actual state of the inner man can only be known to, and dealt with justly by, Karma alone. Even the simple presence amongst you of a well intentioned and sympathizing individual may help you magnetically * * you are the free-workers on the domain of truth and as such must leave no obstructions on the paths leading to it' * * (The letter closes with the following lines which have now become quite plain as they give the key to the whole situation): No. 2. *The degrees of success or failure are the landmarks we shall have to follow, as they will constitute the barriers placed by your own hands between yourselves and those whom you have asked to be your teachers. The nearer your approach to the goal contemplated, the shorter the distance between the student and the Master.* * * *

A complete answer is thus found in the above lines to the papers framed by the two theosophists. Those who are now inclined to repudiate the hand that traced it, and feel ready to turn their backs upon the whole past and the original program of the T. S., are at liberty to do so. The theosophical body is neither a church

or a sect, and every individual opinion is entitled to a hearing. After further alluding to those who change their opinions so "diametrically," and shift their "devotional views from white to black," the letter closes by wishing "peace and fraternal good-will to all."

H. P. Blavatsky,

Corresponding Secretary T. S.

Ostende, October 3, 1886.

A STUDY IN BLACK AND WHITE MAGIC FROM THE STANDPOINT OF A RATIONALIST.*

Magic is a science and an art. The science of magic deals with the mental and spiritual powers of man and shows what control he may exercise over himself and others. The art of magic is the art of employing spiritual and invisible agencies to produce certain visible results. The study of magic means an investigation of the elements of which the soul is composed and the source from which man's desires and emotions spring. The above definitions, as given by Franz Hartman, make the subject similar, if not synonymous and identical with religion, psychology and metaphysics. We may conclude, then, that we are studying an old and familiar subject under a new and peculiar name, just as nowadays we study hypnotism instead of mesmerism. I doubt not that the word magic is associated in the minds of those who have given least study to the subject with allegations of a most incredible nature, tricksters, imposters, conjurers, sorcery, witchcraft, necromancies and the most foul and loathsome deceptions.

The new name under which the subject is being studied serves to indicate the progress that is being made in the study, the methods now employed, and the practical application that is being made of it—in other words, the attention which the art of magic is receiving. Investigations of a practical and scientific nature are everywhere being made into the obscure, the esoteric and occult. According to Mr. Hartmann, magical power is not a supernatural power, if thereby is meant a power outside, beyond or external

* A paper read before the Theosophical Society of Kansas City, Mo., April 5, 1898.

to nature. In fact, Mr. Hartman makes magical power synonymous with life. It can be nothing else than the power of life. He says this life or will in nature is a magician; every plant, animal and man is a magician, either consciously or unconsciously. Technically, those persons who consciously employ this unseen power, are true magicians in proportion to their ability to use their own unseen powers and those external to themselves for the production of specific results. A White Magician controls these powers for good, and a Black Magician for evil. Beings who are in a passive state—those who cannot resist the influence nor control them—are called mediums. (Mr. Hartman adds that all of us are mediums through whom flows the universal Will which causes life; that central, spiritual power we call God, in whom we live and move and have our being.) No one doubts the ordinary phases of magical power as defined by Mr. Hartman. All of us recognize spiritual energy as well as physical power. All know what supremacy of spirit means when we see one man sway a multitude or control an angry mob. If the spiritual world were not a reality, art and poetry could not exist; justice, honesty and truth would be foolishness and self interest and sensuality the only good.

The questions that concern the student of magic are—(1) Are there any occult powers? (2) Are these powers latent and germinial alike in all? (3) Can they be developed and employed for good or evil? (4) If so, how? The first step in the discussion of this subject, it seems to me, would be to prove the existence of phenomena of an occult character. This I cannot do. I am unable to give even illustrative examples of the obscure side of consciousness, dreams, hallucinations, illusions, insanity, spiritualism, hypnotism, clairvoyance, clairaudience, thought reading, mental healing and other manifestations of occult power. Refusal to believe anything—that is, to give it unquestioned credence, until proof is given—is a wholly rational position. What we want is knowledge—proven facts. I beg to say, that I was born and bred a rationalist and have never been a thorough or careful student of any phase of the occult; consequently I am incapacitated to write this paper. I am not a competent witness in court. The writer of this paper should be able to say with Annie Besant and others: “I know by personal experience that the soul exists; that

it can leave the body at will; that it can, disembodied, reach and learn from human teachers and bring back and impress on the physical brain that which it has learned; that the great Masters do exist; that they wield power and possess knowledge before which our control of nature is as child's play." In this manner must the teacher of magic be able to speak. As I have already confessed, I am a learner and belong in the infant class. While I have been educated as a rationalist, I have also been taught to realize that a denial of a thing, merely because it is outside of our own limited personal experience, is absurd, irrational and unworthy of an aspiring and unprejudiced soul.

Modern occultists have made it plain to their disciples that occult facts and esoteric knowledge cannot be discerned through sense perceptions or grasped by the intellect alone. They tell us that this faith must be based on an imperious intuition. Yet the rationalist is always forced to ask: Can the powers of intuition be developed to such an extent as to become actual knowledge without any possibility of error? Can any individual man possess powers transcending those which are admitted to exist by modern science?" In other words, is it possible that man should know anything transcending his sensual perception?" Personally, I am convinced that the honest answer of the great majority of men to-day to the question must be, No, an emphatic No. Yet, on the other hand, all the great religious teachers of the world and many others of the past and of our day, claim to have sounded a depth which the physical scientist cannot reach.

In order to study magic, it is necessary to study both man and nature. The universe is called the Macrocosm and man is said to be its true copy and is called the Microcosm. Nature and man are one. Man is the child, and there can be nothing in his constitution except what he gets from his eternal father and mother. Man lives in two worlds, the subjective and the objective. To explore either of these two worlds we must go back to sensation and learn through observation, experience and generalization. Physical science deals only with external forms and their phenomena. Physical science compares, classifies and describes things by giving their attributes; but it is unable to trace things to their primal causes. To supply this want with the majority of men, the religious teachers of the world claim to have obtained

certain truths by immediate spiritual perception; and in order to make it plain to their disciples, they say that they have had a divine revelation proceeding from a supreme, infinite and omnipresent being. Yet doubtless, multitudes of spiritual leaders are engaged in teaching others things which they themselves do not know and in some cases do not even believe. The demand of the age is for knowledge at first hand, not for blind faith in something and somebody far removed in time and place. The mistake of the age is to suppose that spiritual truth can be discerned by sense perception of outward things—the forms of things, not their essence. Men wish to know spiritual things without the effort and self-denial necessary to first become spiritualized in thought and heart and life. Many in our day want the water without the drawing, as did the maid nineteen centuries ago who spoke with Christ at the well.

We have been repeatedly told that spiritual things must be discerned spiritually. Many persons are developed intellectually more fully than spiritually. Those developed in both directions are the elect.

✓ All unprejudiced minds who have made a study of the great religious systems of the world, feel intuitively, that all of them contain fundamental truths. There is one Nature, one Life, one Truth, one Humanity. We should perceive things spiritually and afterwards examine their form intellectually; but we are told that only those who have awakened to spiritual consciousness can perceive spiritually. Often we apply our efforts in the wrong order. We strive to examine the external forms of things without having first perceived their spiritual character. The object of all religion should be, and of Theosophy, the wisdom religion, is, to teach a method by which a person may develop the power to perceive spiritual truth. Without knowledge and experience it is impossible for a person to have convictions, and I doubt whether the acceptance of second-hand revelation through blind faith possesses the merit that has long been ascribed to it. Christ and other religious teachers have spoken with assurance, and it is of historic record that, knowing their powers, they used them to control nature and benefit their fellowmen. Christ is said to have wrought miracles and the early Christians were alleged occultists. Christ said "I and the Father are one. He that knoweth me knoweth

the Father." In very truth, I believe that he only is a true Christian in whom the universal spiritual soul has attained to such a state of spiritual self-consciousness and power, that he can do what Christ did and the greater things that he promised. Thus far, if not farther, am I a believer in magic. Christ was, indeed, one of the Masters sent to show us what man is, what his powers are, and how to unfold them. The world has made sorry progress because the Church has contradicted his words. They have called him a God and said others cannot do the things that he did, although he said that others should do greater things. There are two gigantic obstacles in the way of progress—a misconception of God and a misconception of man. Man is a manifestation of the universal mind in an individual form. The white magician strengthens and expands his power by bringing it into harmony with the universal mind. To unite one's will with the universal mind does not mean a mere passive contemplation and perception of spiritual truths, but an active penetration into the processes of evolution and a real co-operation with the beneficent powers—the master builders of the world; in the language of Paul, "co-workers with God."

✓ The existence of the magic power of good will probably be denied by few; but if the existence of good or white magic is admitted, that of evil or black magic is not less probable. In fact, if we believe our senses, we are forced to believe in evil as well as good. We see sickness, sin and death everywhere about us. The great and glorious sun to which we ascribe all physical life may become a power for evil; thousands have died merely by a sun-stroke. "Good and evil are the light and shadow of the one eternal principle of life; each is necessary if the other is to become manifest." Absolute good may exist, but absolute evil cannot exist, because it cannot be found unmixed with good, and is held together by good. The black magicians are those who seek evil for the sake of evil, those who injure others without expecting good to themselves. To this class belong the back-biting slanderers, traducers, seducers, those who destroy homes and families, create enmity in communities; who encourage ignorance and oppose progress; they have been rightly called the "Powers of Darkness." The only need for the study of black magic is to learn how to resist and overcome it. All evil passion is accumu-

lated energy which cannot be annihilated. Spiritual energy, like matter, is indestructible. The utmost that can be done is to transform one form of energy into other modes of higher manifestation. To control energy of a low order it must be conducted into another higher channel. Vice can be turned to virtue by changing its aim. Passion is energy, but it is blind; it must be led by reason. Every power that may be employed for good may also be employed for evil. If by our will we can force a person to do good, we can force him also to do evil. If by magnetic healing we can decrease a fever, we can also cause a death. Evil can only be changed into good through the action of the superior power of good. No one has ever changed an idea or opinion except by the influence of another. All the processes of nature are alchemical. To control the universe of matter it is necessary to understand the laws of matter. To act in harmony with the universal mind we must understand the universal mind. A chemist must understand the laws of chemistry; an alchemist the laws of alchemy. The power to perform intellectual labor is not the highest manifestation of God in man. Man is God manifest in the flesh. If we wish to know and manifest God's wisdom and power we must prepare ourselves to become fit receptacles for his love. The obstacles which prevent one seeing the light of truth and manifestating power, are our own selfish thoughts and desires. The highest truth in its fullness is not known to a man in the mortal form. The highest in the scale of human existence are those in whom the universal spiritual soul has attained a state of self-consciousness. The perception of truth rests in the equilibrium of the intellect and the emotions. To perceive the truth, purity of heart and strength of mind should go hand in hand. Men sometimes boast that they are controlled by their intellect, not by the emotions. But a free man is not controlled by either; he is his own master. Illusions are produced by head and heart working against each other. Man is usually guided by his intellect, woman by her emotions. Illuminates are those who are able to know the truth by direct perception. The whole of the visible and invisible lies open before them. They know all the forms of life because they are one with the source of life from which all forms are born.

In physical science there is a change of position. In the past,

matter and its phenomena were studied, and from matter the presence of force was implied. Now forces are asserting themselves, and from the presence of forces matter is inferred. Vibrations have been studied and classified as sound, heat, light, electricity, Roentgen rays, and other inferred rays which have been mathematically argued for. Theosophy teaches that matter exists in seven different conditions: the solid, liquid, gaseous, three kinds of ether and protile, the original physical material out of which every physical combination is built up. Consciousness is of four kinds: animal, intellectual, psychic, spiritual. The student of the occult must study: 1—The vibratory theory; 2—Seven forms of matter; 3—The four or more states of consciousness; 4—The seven creative principles; 5—The laws of the sub-conscious mind; 6—The Spiritual Sun; 7—Phenomena of matter and their causes. This paper is merely a glance at the field of enquiry into magic, and a suggestion of some of the conditions for its study; nothing more.

ADA KNIGHT TERREL, A. M.

A MODEL PRAYER.

✓ In the Sermon on the Mount (Matt. V), many rules of life were laid down which the Christianity of to-day persistently refuses to consider as intended for this present time and consequently as not binding on it.

The words of Jesus—like the words of all great teachers—were intended not only for the time and the people when and to whom they were uttered, but for all generations yet to come. They are as applicable to-day as they were 1900 years ago. They are inclusive statements of great laws and facts in nature which are true in every age, in every nation and to every human soul. He spoke as a great soul teaching souls less advanced than he—laying down universal rules of action which must always be observed by him who would make the most rapid advance in his progress towards the wisdom and the power which awaits an enlightened and perfected humanity.

In his day those who claimed to be the custodians of the di-

vine revelation, having alone the right to disclose its contents and interpret its meaning to the people, had fallen into the custom of offering up *public* prayers. In their services in the synagogue—their meeting place for divine worship—and upon many public occasions, this duty was approached publicly and in the eyes of all men. Prayers were used—public invocations of divine blessings, songs—or praises for divine mercies bestowed.

This practice Jesus condemned (Matt. VI, 5), saying, "And when thou prayest thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy father which is in secret." Thus he clearly and unequivocally laid down the rule that prayer should not be public—that it should be private—and private in the strictest sense. Not even the members of one's own family are to be allowed within the room devoted to that most sacred function, but alone, each with his duty, self communing with his father in secret.

Why this command?

Jesus was one who understood the laws of nature—the laws governing the development of the human soul—the process by which man could come into conscious relation with the divine. Knowing these things, his every direction to his disciples had a bearing upon their development. He was their teacher, instructing them in the way of life immortal—that is, he taught them how they might attain to that life. In every rule, under every form of religion, there have been those highly developed souls who have been enabled to perceive things beyond the ken of ordinary mortals. They have asserted the existence of a knowledge which transcends the limitations of the human brain. This has usually been called "Union with the Divine" or "Communion with God." The Hindoos call it *Realization*, giving to it under this term a meaning which describes accurately the process by which the human soul rises to a knowledge of its real self—not of an outside Deity, another separate entity, but that which is the very essence of its life, the very spirit of its being, until it becomes one with that Deity.

It was of one of the helps by which this might be attained

that Jesus spoke in describing the plan and manner of prayer.

Having excluded all foreign disturbing elements by retiring to a secluded spot, thus making as favorable as possible the conditions for deep and continuous thought, the disciple first fixed distinctly in his mind this idea. There is one all-pervading force in the universe—Omnipresent—it is within me, the very life of my life, soul of my soul. Within me dwells the Highest, and that Most High is the essence of my being. Not only the essence of my being; it is also the essence of all beings, jointly possessed by everything in the universe. Not merely *my* father, but also "*Our Father which art in heaven.*"

Descending from this high thought of the essence of things, there comes the second stage, when from the unmanifested the manifested has come forth. In the philosophy of things, as boldly outlined in the opening verses of the Gospel according to St. John, the manifested creation is spoken of as "the word," Logos. In the beginning, the manifested creation was included in the unmanifest; it was with the unmanifested cause of all things. It was then the unmanifest: "In the beginning was the Word and the Word was with God and the Word was God."—"Word" standing for "things manifest." Hallowed be thy "name," the manifestation of thyself by which thou mayst be known and designated.

May those eternal laws which find free course for their activity in the higher realms of things, meeting there no obstruction to their free play, but rather a joyous recognition and assistance by every intelligence, every power with which they come in contact—may those universal laws be as readily and as gladly obeyed here. May harmony reign through all the kingdoms of nature as it reigns in the highest. Thus may our rejoicing go happily forward in the progressive development of the human soul, assisting, not delaying, the great purposes of nature. "Thy kingdom come, Thy will be done on earth as it is in heaven."

Then, recognizing that there is a growth of the soul as there is a growth of the body, and that the experiences, the struggles and the trials of every day life are the food which shall nourish the growth of the soul, there is a statement of the fact and a willingness to face and bear the cross which must always be born if the crown of victory is to be won. There is a welcome to the strug-

gles of the day, a manly reliance upon the power to conquer; not a pauper's cry for alms, as it is generally understood, but rather a solicitation that the burdens of others as well as one's own karma may be laid upon the willing shoulders. Such should be the rendering of the phrase "Give us this day our daily bread." The law of karma is invoked in the words "Forgive us our trespasses as we forgive them that trespass against us."

This was the prayer which Jesus taught his disciples—a daily restatement of the great laws which underlie the universe and the growth of every human soul. Fortified by this philosophy, with the object and rules of life thus impressed upon his mind, the disciple then went forward to his daily duties, prepared to regulate his actions by that standard—a joyous, manly, reasonable faith. Those who practiced it feared not death because they knew the good can never die.

What is Prayer? It is the communion of the human soul with its source, that divine consciousness practically omnipotent, omniscient and omnipresent, from which the human soul descends into each incarnation. ("No man hath ascended up to heaven, but he that came down from heaven, even the Son of Man who is in heaven"—John III, 13—a plain declaration of the law of incarnation and the pre-existence of the human soul.)

It is not an appeal to an outside, extra-cosmic God, but it is an evoking, a drawing out, a development, a bringing to birth and to light, of that divine spark existent in every human soul. It is the feeling of intense admiration and devout meditation of that "light which lighteth every man who cometh into the world."

Realizing that there is a point of contact between the human and the divine, and that the union may be strengthened the individual sets out to accomplish it:

(1) By shutting out from his mind every worldly consideration, every worldly tie.

(2) By concentrating his whole mental energy upon the divine, making it the real, the present, making it to grow in importance until all else is for the time excluded.

(3) Then by intense aspiration towards that divine, a grasping of the fact that he is that divine both in manifestation and in essence; that the divine is his own higher nature, and that he may if he will, consciously live upon that plane of being and

guide his actions thereupon.

(4) Followed by a survey of himself—that is, his actions in life—from that lofty vantage ground—a measuring of life's activities by that standard.

That is prayer in the true sense.

God or nature never gives something for nothing. He is not an alms-giving God. It is true that all those intelligences which stand above us in the scale of evolution are more willing to give than we are to receive. They long to assist in the upward growth of the soul, and wherever an honest, earnest effort is made, that effort will meet with a prompt and generous response. But no one is dandled on the divine lap, and taken into the kingdom of heaven. That is only won by strong, sustained and vigorous effort. It is achieved only by a man's own act.

THE WOMAN OF THE AGES.

AN ALLEGORY.

A woman stood upon the Shore of Time and wept. And I, pointing into futurity, said unto her, "Woman of the Ages, why weepest thou? I pray thee look not back upon the past. The past is dead. Bury it. Look, O Woman, into the years to come. Gird up thy loins with the reins of Truth, that thou mayest be ready for battles on thy journey through future ages. Thou shalt count, O Woman, the Sands of Time as they run from the hour-glass, one by one. Oh weep not, for thou hast work to do."

She looked at me sorrowfully and said: "Weep not, sayest thou? And canst thou say weep not, when the age is black with sin, with woman's sin, the blackest of all sins? And I replied: "Why callest thou her sin blackest of all sin, O Woman? Is one sin blacker than another? Thou knowest not."

She wrung her hands and answered: "It is so said; so said; so said! And I, Woman of the Ages past and gone, Woman of the Ages yet to come, weep, weep, weep! And thou sayest, Weep not!"

"Yea, Woman, I say unto thee weep not! Of what avail are tears? The tears that thou hast shed have formed this ocean at.

thy feet. There is no need for more from thee. Yet shalt thou meet, O Woman, with countless tears, that shall form into other oceans like unto the one that laps the shore whereon thou now standest; and thy heart shall again and again be wrung with the sorrows of the ages yet unborn. Thou, O Woman, must strive for the weal of those to come. O weep not, but arise and be glad for light is round about thee. Thou shalt bathe in its glory and bring forth works meet for repentance. Weep not, for the harvest is at hand, and reapers are needed that there may be a future sowing. As thou, O Woman, hast sowed through the æons past, so must thou now reap of thy ripened harvest. It awaits thy cutting. Weep not, but rejoice! Arise and be glad!

Let the light of smiles be blended with thy tears and their illuminating brightness shall dry thy bedewed face, and glory shall shine upon thee; and as the rising sun of morning absorbs the moisture of the night, so shall thy tears become diffused. Thy mourning shall be turned into joy, and all nations of earth shall come together at thy bidding.

O Woman, what canst thou not do when the abiding spirit within bids thee? So hasten the time of thy outpouring; redeem the lost ones, for that art thou chosen. Once more I say unto thee; weep not! Look inward, and abide thou within the Secret Lodge where the Grand Master reigns. Keep under the light of the Shining One, and thou shalt never weep.

Thus shalt thou become a liberated soul, O Woman, giving forth healing to all earth's pilgrims, and they shall become one with thee, as thou shalt become one with the Divine."

And the Woman dried her eyes; and she looked up and said: "I will obey thy command! I will weep no more! I will rest me under the Shining One and the light shall shine through me into the hearts of the lonely and the desolate; the seekers and the toilers; the beggar by the wayside; the wicked in high places; it shall be given freely without the asking. To earth's remotest bounds where beings are, there will I journey. Into dark recesses will I go; midst caves and jungles, through bird-singing forests, and low into depths of slumbering sea. I will permeate the heavens, scattering showers of Easter-dew o'er the awakening earth. I, Woman of the Ages, will rescue the fallen; will comfort the sorrowing; will become one with sin and suffering, that I may give

of the Hidden Manna—the Easter Bread of Life. This do I, Woman of the Long Forgotten Ages, dry my tears and give myself in service for ages yet to come."

And looking again upon this Woman, I saw that she was as no other.

While I marvelled a diamond mist arose; within the mist a silver boat with oars of gold; at the helm a shining figure like unto crystal stood. He reached his hand. The Woman turned, and stepped from off the Shore of Time into the silver boat that waited for her upon the ocean formed of tears. She took the golden oars, while he of crystal mold did point the way; and the boat glided into the diamond mist, leaving a trail of iridescent light that shot forth sparks of flame which lighted heaven and earth with a glow unspeakable.

Thus, the Woman of the Ages past and gone, the Woman of the Ages yet to come, disappeared from view, till such time as another ocean of tears shall call her forth from the unseen home of the Blessed.

And I, yet standing upon the Shore of Time, await her coming.

CHARLOTTE CECILIA ROBERTSON.

H. P. B. AND WHITE LOTUS DAY.

Since 1892, in deference to a decision of the Theosophical Society, the 8th of May of each year has been set apart to fittingly commemorate the demise of its great founder and teacher, Madam Helena Petrovna Blavatsky; and this is the 4th anniversary celebrated in Honolulu, under the auspices of the Aloha Branch T. S.

The spirit and intention of this celebration have nothing of blind worship or adoration, such as a new creed, sect or society would be liable to tender to its starter; but it is the grateful and respectful remembrance of the pupil towards a disinterested and loving teacher, to whom we owe help and light, which constitute a debt such as cannot be expressed. In other words, the aim of the institution of the White Lotus Day, as a theosophical ceremony, was to give an opportunity for all the numerous students of truth—who through her sacrifices and devotion have learned

some of the secrets of life—to come together and publicly acknowledge their special indebtedness to this one teacher, the Masters' chosen messenger for the new dispensation, by the means of which the study of the great fountain of knowledge eternal, called theosophy or wisdom religion, has again been rendered possible to the modern nations.

This celebration is moreover an occasion for cheerful rejoicing; and this might appear strange as compared with the ordinary usages for the remembering of the departed. But death has no more terrors; it has lost its sting for the theosophical student; it is viewed only as the shedding of a vesture to pass on unto a higher condition of life, making of it indeed a liberation from the fetters of matter. Theosophy has given better accounts of the states of man after death than can be obtained from any creed; so that, for us, the founder of the society is not dead in the ordinary sense. She is only reaping, on the appropriate plane, the just fruition of a life of self-sacrifice and work for the betterment and progress of humanity; and from this condition she will in due time return, to pick up and continue her noble work. .

Such being the belief, we cannot, in spite of our heavy loss materially, meet to mourn; we do indeed miss the body through which the teacher so nobly accomplished her last earthly mission and showed us the path that we have to follow ourselves. But, as very happily expressed by a co-worker, Rev. W. E. Copeland, "to us, there is no reason to mourn and nothing to regret, and we should rather rejoice that this incarnation having closed, our teacher has entered upon her well-deserved rest. We labor and we rest day after day and night after night; then comes a longer rest, corresponding to the whole life, after which a new incarnation on this earth. We do not mourn when our friends go to sleep at night; neither should we mourn when they enter upon their longer sleep we call death. We know that the sleep of night is followed by the work of day, and so the sleep in Devachan is followed by a new incarnation. The body returns to the dust from whence it came; in due time the second material vesture, the etheric double, of which the earthly body is the visible counterpart and representation, returns also to the ocean of matter of which it is composed; the next finer sheath of the soul, which during physical life was the center of passions, desires and appetites, after yet a

longer time, also disintegrates, while the vital forces which animated all these bodies flow back once more into the universal life-currents. Thus, the lower four-fold man disappears as an entity; through all of these aspects nothing is lost. But the higher trinity, the ego, the divine monad, which in each of us constitutes the 'I am I' with its intelligent power, that which was incarnate in our teacher and made her a human being and a teacher, that is now freed from the material; and, belonging to the eternal, it has entered Devachan, or the abode of rest and peace, where the earth's experiences are digested and the good assimilated, whence in due time it shall return for another life on earth. Thus has this divine Monad been possessed of many bodies before; over the path of eternal progress it has been moving to ever higher attainments, and it shall continue in the glorious course; now over the mountain peaks, now into the deep valleys, but through all incarnations ever moving toward a larger knowledge and to greater wisdom and power. From mineral to vegetable, from vegetable to animal, from animal to human, from human to divine, and then through hierarchies of godly beings ever higher and higher; such is the course of the true man, that divine spark coming forth from the great unknowable divinity—the Absolute—to return to it again and then again to go forth on new pilgrimages, and so on until the mind is lost in the infinites and we can no longer follow the glorified one. Therefore, according to the teachings of H. P. B. herself, life is the important thing; not how we die, but how we live, for this life contains the seed of the other future lives; as we plant good seed now, so by Karma's infallible law shall we reap good things in lives to come, and, as we plant evil, so, in obedience to the same eternal justice, we shall reap evil and will have to atone for ourselves. If then, we would have better living when we again enter a physical form, we must make the most of the present, filling it with the best thoughts, words and deeds. Such was the purpose and the teaching of the teacher who has passed on; let such be our purpose too."

But, in connection with our memorial celebration, there is also another line of ideas which it is interesting to explain. By a singular coincidence, our teacher H. P. B. was relieved from her earthly sufferings on what is known in many religions as the "White Lotus Day," a day especially dedicated to a symbol which

has ever been sacred to all oriental philosophies. It would be too lengthy to explain here the full mysterious meanings of the emblem of the Lotus or Lily, found in every religion, not excluding the Christian one, in which, however, it is more especially connected with the Holy Virgin Mary and with mere ideas of purity. The true sacred Lotus, a flower belonging to the family of aquatic plants scientifically named *Nymphaea*, of which the gigantic African "Victoria Regia" is a near relative, and not to be confused with that other lotus, the fruit of the historical "Jujube" or "Lotus-eaters,"—the true lotus has the curious property of living through three different orders of matter, earth, water and air, and also of having its seeds germinate before leaving the capsule of the flower. Therefore, it has been taken essentially as the symbol of divine life eternal, passing periodically from plane to plane through eternal regeneration out of itself, so that by some the mystic meaning of this flower has been compared to that of the Hebrew Holy of Holies. Moreover, in India, we meet with the remarkable symbolical idea of Brahma, the Creator, springing from a Lotus flower growing out of the navel of Vishnu, the Absolute Deity. But, for Theosophists, the Lotus plant and its flower symbolize more especially our own mysterious life. The mud in which it has its roots and out of which it springs, represents our material life in the physical body; the water it traverses by means of the long, slender extensible stalks sent out to reach the surface, represents the astral plane through which we are constantly passing in sleep and in which we wander after death; and the air, in which life brings forth its blossoms and thereby the promise of renewed life, corresponds to the mental or Devachanic plane, where blossom and are assimilated by the Ego the results of our own earthly experiences and battle with the lower elements, after which comes re-incarnation, represented by that seed which is already growing before its birth.

The celebration of the White-Lotus day is religiously kept up each year by every one of the 408 branches of the Theosophical Society; and this very day, a few hours ago, the wave started from our Branch on the shores of the Empire of the Rising Sun, Japan, gradually sweeping and swelling out over India, Europe and America, until it reached the lonely shores of Hawaii, where, by our very position, we are called upon, as it were, to bring it for

the present, to a fitting close, by sending out, as she taught, thoughts of gratitude to the teacher, and thoughts of brotherly love to all.

Various readings are customary at this celebration, for the reason that, on her death-bed, H. P. B. herself requested, as a special favor, that, wherever friends should wish to remember her and the day of her departure, readings should without fail be made from the two books she particularly delighted in, viz.: the Light of Asia, or story in beautiful poetry, by Sir Ed. Arnold, of the life and doctrine of the Hindu Redeemer, Prince Gautama Buddha, and the Bhagavad-Gita or Song Celestial, which contains the essence of the Brahminic philosophy.

II.

WHAT THE THEOSOPHICAL SOCIETY IS.

As it was stated above that this celebration is everywhere held under the auspices of the various Branches of the T. S., it may be useful for those outsiders who do not realize what this Society is, or have no idea of its real importance, to submit a very brief account of it.

The Theosophical Society was started in New York, on the 17th of November, 1875, by the worthy teacher whose memory is honored on White Lotus Day—Madame Blavatsky, more familiarly and lovingly known by all Theosophists as H. P. B. The objects of this Society were as follows:

First.—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

Second.—To encourage the study of comparative religions, philosophy and science.

Third.—To investigate unexplained laws of nature and the powers latent in man.

It is the belief of members of the Society that its foundation was due to the suggestion and influence of certain exalted and perfected men, known as Adepts or Mahatmas, or Brothers of the White Lodge, who, during the last quarter of every century, make a special effort, in one form or another, to help Humanity, by periodically re-sounding the notes of truth which are to guide human evolution. And H. P. B. herself never failed to proclaim that she owed to them all her truly wonderful knowledge.

The general headquarters of the T. S. have been for many

years at Adyar, near Madras, India; and one of H. P. B's co-workers, Col. Olcott, an American, is still the much respected and beloved President of the institution. It is further sub-divided into seven great sections, each headed by a special Secretary-General, in whose care are placed the various local branches or lodges. A few years ago, some petty questions of personalities, fanned by influences hostile to the theosophical movement in general, caused the secession and independent action of about 90 American Branches, thus reducing to 14, for the time, the number of the loyal branches in that section. Nevertheless, the growth of the Society was not in the least disturbed by the storms it went through; it steadily expanded the world over; and on the 24th of December last, during the celebration of the 22d anniversary of the Society's foundation, the President, in his report of the work, spoke of the year 1897 as having been the "most encouraging and hopeful" for the Theosophical Movement yet known, an assertion further demonstrated by the fact that, during this year alone, 69 new Branches were chartered, viz.: 42 in America, 20 in India, 5 in Europe and the balance in Scandinavia, Australia and New Zealand. This has brought the total roll, according to the official report, corrected up to date, to 408, not including of course, the American Seceders, who also claim to be students of Theosophy, but who, unfortunately, split up into two bitterly antagonistic portions, thereby losing the mystic power back of H. P. B's work. Moreover, large accessions of membership have been recorded, in the past year, in nearly all our individual branches at present existing.

But this remarkable growth from the one original Branch in New York, is far from representing all the activities of the Society. Thus, in Ceylon alone, it has started and maintains 105 schools with 17 000 children, and in Madras there is a special school for the poor, forlorn Pariah children; while nearly every Branch has what is termed "Lotus Circles" for the training of children of members and sympathizers. To this we must add the special famine and pest relief work in India and the local charities of the individual branches. A large amount of propaganda work is incessantly carried on everywhere, by a number of special committees and by special lecturers; some of these are world-known, like Mrs. A. Besant, Countess Wachtmeister and Miss Edger,

who, during the past year, lectured with wonderful success in different parts of America, India, Australia and Europe; to say nothing of a host of minor lecturers, who disinterestedly and indefatigably work among the various branches and amongst whom, we in Honolulu must not fail to gratefully remember Miss M. A. Walsh of San Francisco. Nearly all the individual branches also keep up various classes for the training and instruction of their members and of the interested public.

Then again, the literary work done since the inception of the movement is simply amazing. At first there was absolutely no literature on the subject, and H. P. B. had to work hard and incessantly to bring out the first books, which are still the standard ones, though many of her helpers have since been favored by various precious bits of information. But now sixteen magazines, in various languages, and not including those maintained by the American Secessionists, are published regularly in various places, independently of a constantly growing number of books and pamphlets, original or translated, published in the various sectional languages. Special libraries have also been started to help the study of Theosophy in all its branches and aspects; the one at Adyar Headquarters already counts over ten thousand precious volumes, many of which could not be duplicated. The library at the London Headquarters is the next in importance, while nearly all the Branches have started lending libraries of elementary works, according to their individual resources.

Official information is not here at hand as to the total membership of the Society; but remembering that no Branch is kept alive on the rolls with less than seven active members, and that while the average Branches count between twenty and fifty members, many run up into the hundreds, a total membership of 20,000 would be a low estimate; and it must not be forgotten that, in this number, are found men of universal repute, like the wizard Edison, the astronomer Flammarion, Crookes the chemist, and a host of other scientific, philosophic and religious authorities. Moreover, the sympathizers of the movement, outside of the society, on the average of only ten to each enrolled member, a very moderate estimate, grow into the hundreds of thousands. So it can hardly be said now that the Society is made up of only a few "cranks," as usually represented by those who fear the light

brought out by it, as antagonistic to their own selfish interests.

Thus we are really part of a large, wonderful movement for the uplifting of Humanity in general, while helping every individual of "good will," who needs the light of truth to obtain self-improvement and salvation. Thus also, as expressed by a French authority, Emile Burnouf, the Theosophical Society will be the greatest wonder among the many wonders of the nineteenth century.

III.

THE IDEAL OF THE THEOSOPHICAL STUDENT.

It is only by referring to the modest beginnings of the T. S., when it was started in New York by H. P. B. and her handful of friends, that one can fully realize the work done in those twenty-two years. Yet this stupendous growth cannot remain so surprising when we think what Theosophy really is, and remember that the true reason of its success lies in the following facts:

1st, that the tenets and theories of Theosophy—it has no dogmas—are gradually admitted to be the basis on which all religions—past and present—have been built; if all religions gradually grow more or less faulty, it is through the superstitious accretions of time, due principally to the selfishness and greed of the priesthood who rule through credulity and dogmatic assertions, while the theosophical student is told not to accept anything on faith, but to verify every assertion for himself, as this can be done by living the proper life.

2d, that the assertions on Theosophy, as contained in H. P. B.'s "Secret Doctrine" and other works, are daily corroborated by the discoveries and admissions of Science in every one of its branches; even in the present unsettled and ominous times of wars and epidemics, we have a verification of theosophical cyclic laws and a confirmation of theosophical predictions.

3d, that, in the experience of all who are properly acquainted with Theosophy and familiar with the correct spirit of its teachings, this system, better than any explanations and dicta offered by dogmatic creeds and religious hierarchies, satisfies the human soul, the heart and the mind, while appealing equally to man's intelligence, reason and innate sense of justice. In other words, to use the expressions of Sir E. Arnold in reference to the creed of Buddha, it can with equal propriety be asserted that theosophy

has in it the eternity of a boundless hope, the immortality of a boundless love.

"has less love, an indestructible element of faith in final good, and the proudest assertion ever made of human freedom," to which must now be added that it also offers the loftiest conception of the sublime future opened to perfected Humanity.

In presence, therefore, of the high ideals, the lofty morality and the humanitarian scope of the theosophical movement, both in its intellectual field of study and in its practical assertion of universal brotherhood, and quite apart from its numerical importance, we all, humble workers in the field, ought to deem it an honor to be permitted to join in the efforts of the sublime Masters for the betterment of the human race. Yet, as Mrs. Besant recently remarked: "it is surprising how comparatively few, even among the members of the Society, fully realize the magnitude of the movement of which they are a part, and fully feel the joy of being allowed to render service to such a cause.

"Who sweeps a room for thy laws,
Makes that and the action fine."

as sang George Herbert, and truly, to do anything for theosophy to speak for it, write for it, drudge for it, do the pettiest service for it, is to be enrolled among the privileged of the earth; to be able to give the whole life to it is the best Karma that any individual can rejoice in; to be able to throw into it life and fortune, every power of heart and head and hand, is the richest wages that can be paid to the soul. Everyone who works for the Theosophical Society serves the great brotherhood and becomes a recruit in the vast army of pioneers that marches unbrokenly from the far-off past to the far-off future. If a soldier is proud of his flag, a patriot of his country, how much greater the pride to be a recognized member of the order that guides spiritual evolution and lifts the world upwards in its climbing to divinity. (*Theosophical Review*.) To these burning words of the star of our Society, concerning the "title of honor which is conveyed by sharing in this work," nothing could be added worthy of their pathos, unless borrowed from that other priceless gift of H. P. B., the *Voice of the Silence*, where some of the many strict and arduous duties pertaining to those who claim to tread on the theosophical "path," are mapped out, as shown by the following quotations:

* * * "To live to benefit mankind is the first step on the path; act for those who are born along with thee; act for them

'to-day' and they will act for thee 'to-morrow.' "

"Follow the wheel of life, the wheel of duty to race and kin, to friend and foe, and close thy mind to pleasures as to pain."

"Yet let thy soul lend its ear to every cry of pain; let not the fierce sun dry one tear of pain before thyself hast wiped it from the sufferer's eye."

"Help nature and work with her, and nature will regard thee as one of her creators and make obeisance."

"Strive to be in full accord with all that lives, and bear love to all men as though they were thy brothers, pupils and disciples of one beloved master, the sons of one sweet mother."

"Point out the way, however dimly and lost among the host, as does the evening star to those who tread their path in darkness. Be, O Lanoo, like them; give light and comfort to the toiling pilgrim and seek him out who knows still less than thou; seek him who, in his wretched desolation, sits starving for the bread of wisdom and for the bread which feeds the 'shadow,' without a teacher, without hope or consolation, and let him hear the law," whereby he may learn the secret of pain and suffering, the secret cause of all sorrow, which is selfishness.

Here however, let it be said that, although as earnest as possible, if many members of the T. S. remain very worldly and appear very far from living up to anything like the desired standard, it is because merely joining the Society does not change one suddenly into a perfect follower of the path, not any more than the shedding of the body called death can possibly transform the sinner into an angel. We are merely modest students of Theosophy, striving and hoping some day, if not in this life at least in some future one, to be worthy of the true appellation of a true Theosophist; and we all painfully realize the truth of the assertion that it is much more difficult to live the ideal theosophical life, than it is to be a good Christian. The drift of all H. P. B.'s teachings was to lay down the foundation for future progress and better lives. Had she not lived and done what she did, through the foundation of the Theosophical Society, Humanity would not have to-day received that sudden impulse and those ideas towards good, which it was her mission to give and proclaim. And without her efforts, the thousands of devout, earnest men and women, who are now, the world over, intent on purifying their own lives and on sweeten-

ing the lives of others, according to the light she brought, and who trace their present hopes and aspirations to the Wisdom Religion, revived in the West through her self-imposed work, those thousands could not, as they now do and as our Lotus celebration indicates, gratefully avow and proclaim that their dearest possessions are the result of her toilsome and self-sacrificing life. Thus, if we all, students of Theosophy, in turn live aright and do good, we shall merely illustrate the doctrines which she herself daily taught and practised.

A. MARQUES.

LETTERS BY H. P. BLAVATSKY.

Extract from a letter written by H. P. Blavatsky to the American Theosophists Convention, April 28, 1889. (Continued from February number.)

Let us, for a moment, glance backward at the ground we have passed over. We have had, as said before, to hold our own against the spiritists, in the name of truth and spiritual science. Not against the students of the true psychic knowledge, nor against the enlightened spiritualists; but against the lower order of phenomenalists—the blind worshipers of illusionary phantoms of the dead.

These we have fought for the sake of truth and also for that of the world which they were misleading.

I repeat again: no fight was ever waged against the real students of the psychic sciences. Prof. Coues did much last year to make plain our real position, in his address to the Western Society for Psychic Research. He put in plain language the real importance of psychic studies, and he did excellent work also, in laying stress upon the difficulties, the dangers, and above all, the responsibilities of their pursuit.

Not only is there a similarity, as he showed, between such pursuits and the manufacture of dangerous explosives, especially in unskilled hands, but the experiments, as the professor truly said, are conducted on, with, and by a human soul. Unless prepared carefully by a long and special course of study, the experimenter risks, not only the medium's soul, but his own. The experiments made in hypnotism and mesmerism at the present time are experiments in unconscious, where not of conscious, black magic. The road is wide and broad which leads to destruction; and it is but too easy to find; and only too many go ignorantly along it to their own destruction. But the practical cure for it lies in one thing. That is the course of study I mentioned before. It sounds very simple, but is eminently difficult; for that cure is "altruism." And this is the key-note of Theosophy, and the cure for all ills; this it is which the real founders of the Theosophical Society promote as its first object.

Thus even if only in name a body of altruists, the Theosophical Society has to fight all who under its cover seek to obtain magical powers to use for their

own selfish ends and to the hurt of others. Many are those who joined our society for no other purpose than curiosity. These very quickly went away empty handed. The Theosophical Society has never been and never will be a school of promiscuous theurgic rites. But there are societies which talk very glibly of magic, occultism, adepts, etc. These profess much, even to giving the key to the universe, but end by leading men to a blank wall, instead of to the "door of the mysteries." These are some of our most insidious foes. Under cover of the philosophy of the wisdom-religion they manage to get up a mystical jargon which, for the time, is effective and enables them, by the aid of a very small amount of clairvoyance, to fleece the mystically inclined but ignorant aspirants to the occult, and lead them like sheep in almost any direction.

But woe to those who try to convert a noble philosophy into a den for disgusting immorality, greediness for selfish power, and money-making under the cloak of Theosophy. Karma reaches them when least expected. But is it impossible for our society to stand by and remain respected, unless its members are prepared, at least in the future, to stand like one man, and deal with such slanders upon themselves as Theosophists, and such vile caricatures of their highest ideals as these pretenders have made them?

But in order that we may be able to effect this working on behalf of our common cause, we have to sink all private differences. Many are the energetic members in the Theosophical Society who wish to work, and do work hard, but the price of their assistance is, that all the work must be done in their way. This is fact, but it is not Theosophy. There can be no other end to it than that the growth of the society will soon be split up into various sects, as many as there are leaders, and as hopelessly fatuous as the 350 odd christian sects which exist in England alone at the present time.

Is this "separateness" consonant with the united altruism of universal brotherhood? Is this the teaching of our noble Masters?

Brothers and sisters in America, it is in your hands to decide whether it shall be realized or not. Theosophy is essentially unsectarian, and work for it forms the entrance to the inner life. But none can enter there save the man himself in the highest and truest spirit of brotherhood, and any other attempt at entrance will either be futile or he will lie blasted at the threshold.

But Karma will reconcile all our differences of opinion. A strict account of our actual work will be taken, and the wages earned will be recorded to our credit. But as strict an account will be taken of the work which anyone indulging in personal grievances may have hindered his neighbors from doing. Think you it is a light thing to hinder the force of the Theosophical Society, as represented in the person of any of its leaders, from doing its appointed work? So surely as there is a Karmic power behind the society, will that power exact the account for its hindrance; and he is a rash and ignorant man who opposes his puny self to it in the execution of its appointed task.

Thus, then, "Union is Strength;" and for every reason private differences must be sunk in united work for our great cause. Now what has been our work during the past year? Here we have organized the British Section of the Theosophical Society with the help of and under the orders of the President-Founder, Col. Olcott. And instead of one lodge, have been formed smaller local branches, which therefore have greater power of work and facilities of meeting. What has been done in India you will probably have already heard.

And you have heard what has been accomplished and what increase in strength your own section has made.

As regards our means of spreading knowledge, we have in the West, Lucifer, the Path, and the T. P. S. pamphlets. All these have brought us into contact with numerous persons of whose existence we should not otherwise have become aware. Thus they are all of them necessary to the Cause. As many of you are aware, we have formed the "Esoteric Section." Its members are pledged, among other things, to work for Theosophy. By its means much may be done to nullify the damage to the work of the society in the past, and to vastly further its work in the future. Our chief enemies are public prejudice and crass obstinacy from a materialistic world; the strong "personality" of some of our members; the falsification of our aims and name by money-loving charlatans; and, above all, the desertion of previously devoted friends, who have now become our bitterest enemies. Truly were those words wise which are attributed to Jesus in the Gospels.

We sow our seed, and some falls by the wayside on heedless ears; some on stony ground, where it springs up in a fit of emotional enthusiasm, and presently, having no root, it dies and "withers away." In other cases the "thorns" and passions of a material world choke back the growth of a goodly fruitage, and it dies when opposed to the "cares of life and the deceitfulness of riches." For, alas, it is only in a few that the seed of Theosophy finds good ground and brings forth an hundred-fold. But our union is, and ever will be, our strength, if we preserve our ideal of universal brotherhood. It is the old "In hoc signo vinces" which should be our watchword, for it is under its sacred flag that we shall conquer.

And now a last and parting word: My words may and will pass and be forgotten, but certain sentences from letters written by the Masters will never pass, because they are the embodiment of the highest practical Theosophy. I translate them for you:

"Let not the fruit of good Karma be your motive; for your Karma, good or bad, being one and the common property of all mankind, nothing good or bad can happen to you that is not shared by many others. Hence your motive, being selfish, can only generate a double effect, good and bad, and will either nullify your good action, or turn it to another man's profit."

"There is no happiness for one who is ever thinking of self and forgetting all other selves. The universe groans under the weight of such action (Karma), and none other than self-sacrificial Karma relieves it. How many of you have helped humanity to carry its smallest burden, that you should all regard yourselves as Theosophists? Oh, men of the West, who would play at being the saviors of mankind before they even spare the life of a mosquito whose sting threatens them! would you be partakers of divine wisdom or true Theosophists? Then do as the gods when incarnated do! Feel yourselves the vehicles of the whole humanity, mankind as part of yourselves, and act accordingly!"

These are golden words; may you assimilate them! This is the hope of one who signs herself most sincerely the devoted sister and servant of every true follower of the Masters of Theosophy.

Yours fraternally,

H. P. BLAVATSKY.

T. S. ECHOES.

REPORT OF CONVENTION PROCEEDINGS.

The Twelfth Annual Convention of the American Section T. S. was called to order at 10 a. m., May the fifteenth. The convention assembled at the headquarters in Chicago and the rooms were filled when Alexander Fullerton rapped to order. Prof. F. Herbert was elected temporary chairman and appointed Mr. Fawcett Plumb of Harbor, Mrs. May Cecil Lincoln of Buffalo and Miss Angelina Wann of Chicago to act as committee on credentials. Mrs. Lincoln was not present and Mrs. Ella Blackman of Topeka was substituted. Miss Pauline G. Kelly of Chicago was then elected to be secretary of the convention. The convention adjourned while the committee was in session. On re-assembling the committee submitted its report, and delegates and proxies from thirty-nine branches were seated. Much regret was expressed that all branches were not represented and it is to be hoped that next year there will be a full representation.

A quorum being present, nominations for permanent chairman were in order. But one was made and Mr. George E. Wright of Chicago Branch was unanimously elected.

The regular business of the convention proceeded. We listened with great eagerness and interest to the report of the general secretary. After the appointment of committees, the session adjourned until 2.30 p. m.

Body reconvened at 2.45. Reports of Auditing Committee offered and accepted. Report of committee on nominations resulted in election of following officers:

General Secretary and Treasurer, Alex. Fullerton. Executive Committee: George E. Wright, Chicago; Mrs. Kate B. Davis, Minneapolis; Wm. J. Walters, San Francisco; F. E. Titus, Toronto; the gen'l sec'y, ex-officio. For Councillors: Robert A. Burnett, Chicago; Dr. J. W. B. La Pierre, Manhattan, Mich.; Miss Marie A. Walsh, San Francisco; Dr. Asa, G. Henry, Courtland, N. Y.; Mrs. Jane H. A. Marshall, Indianapolis; Selden M. Burton, Blackburn, Oklahoma; Charles H. Little, Freeport, Ill.; Mrs. Lulu H. Rogers, Amalie, Cal.; Miss Margaret K. Slater, St. Louis, Mo.; Albert P. Warrington, Norfolk, Va.; Mrs. Catherine Staples, Minneapolis; Mrs. Janet E. R. Reis, Wallingford, Conn.; Mrs. Bertha Sythes, Boston; Miss Josephine C. Locke, Chicago; Dr. Marie Wood Allen, Ann Arbor, Mich.

Reports of the various committees were read and letters and telegrams of greeting. The committee on resolutions brought up several of great importance that provoked discussion and they were remodeled to suit the general mind of the convention. These will be printed in full in the regular convention proceedings. The afternoon session adjourned at 5.30 to meet again at 8 o'clock.

The evening session was very delightful and well attended. The program opened with a selection on the piano by Prof. Herbst of Wyoming. A reading from the *Light of Asia* followed. The rest of the evening was devoted to three excellent, entertaining and helpful addresses: "Reincarnation," by Mr.

F. E. Titus of Toronto; The Reconstruction of the East and the West, by Miss Josephine C. Locke, Chicago; and "Brotherhood," by Alex Fullerton. When we said good night to each other it was with the firm assurance that the twelfth annual convention of the American Section T. S. had been a great success and that the Cause is stronger than ever before and its path shines clear ahead.

PAULINE G. KELLY, Sec'y to the Convention.

REPORTS OF BRANCHES.

BUFFALO, N. Y. May 16, 1898.—Fidelity Lodge is prospering. We have a regular study class every Tuesday evening at 84 Dupont street. On Sunday at 3 o'clock P. M., we have a public lecture at the Colonial Parlor, Hotel Geneser. These public lectures began April 3d and to date have been very well attended, the audience increasing in numbers each time. The subjects were as follows: April 10th—"Atlantis, the Sunken Continent," Miss May Forster. Miss Forster's paper was so interesting that she was requested to continue it on the following evening. April 17th—"Karma, a Law of Life," Miss M. C. Lincoln; April 28th—"Hypnotism as Viewed by Theosophy," Dr. T. Barnard; May 8—"The Seven Planes of Nature," Miss M. C. Lincoln; May 15th—"The Uses of Superstition," Mr. Fitzgerald. Mr. Fitzgerald is a member of the Judge Society but did not hesitate to lecture for us. His whole paper was of great interest and held his hearers' attention in a way which was pleasing to all concerned. Mrs. L. B. Eddy of Rochester was present at this meeting and favored us with several beautiful vocal selections. I say with truth that this was the most successful meeting we have had. We expect to hold public meetings until the middle of June; then we will close until fall. The study classes will be kept up all summer.

G. B. HASTINGS, Sec'y.

May I be allowed one word here? Too many Theosophists are in the habit of sneering at the spiritualists. We believe this to be wrong. Our friendly relation with them is evidenced by the fact that Mrs. Eddy came from Rochester, some sixty miles, to sing for us on Sunday.

MINNEAPOLIS, MINN., May 25, 1898.—I send a few lines from this point, thinking perhaps MERCURY would like to hear of the northwestern activity and its success and growth in Minneapolis. We have had our regular meetings every Wednesday evening during the winter and spring, with a paper contributed by some member and an introductory followed by questions and discussions by all present. A study class every Friday evening conducted by Mrs. Kate B. Davis, is taking up the "Ancient Wisdom" and "Comparative Study of Religions." Our meetings have been well attended and the study class of from twenty to thirty students has shown deep interest and a wonderful degree of faithfulness and development. With such a thorough teacher and able exponent of our philosophy as Mrs. Davis, we could not do less. On "White Lotus Day" a reunion meeting of the St. Paul Branches—the Ishwara and the Yggdrasil, the Scandinavian Branch of Minneapolis—was held in our rooms and a delightful and harmonious meeting was the result. The rooms were decorated with lilies and palms, and the members were invited to give quotations from Madam Blavatsky's works, concluding with a short outline of her life.

and work from Mrs. Davis. Our work in this section has been unusually harmonious and inspiring; much literature has been sent from this section, and our lending library has been increased extensively. The delightful harmony of this section and the good work done here cannot be calculated. Last Sunday Mrs. Davis lectured at Yggdrasil Society rooms, and a number of our members were present. Members from the U. B. L. branches are always present at our meetings, and the exchange of papers, etc., keeps us always in touch with them.

Fraternally, HARRIETT C. DODGE, Sec'y.

NEW ZEALAND SECTION, May 1898.—The Dunedin Branch held its annual meeting recently. Mr. G. Richardson was re-elected president, and Mr. A. W. Maurais (Star Office, Dunedin), Secretary. Interesting information is being at present obtained from Maori sources regarding lines of volcanic activity. They say that a line drawn from Hawaii through Tonga (Friendly Islands), touches New Zealand at White Island, an active volcano, passes through Tarawera, the scene of a recent violent eruption, Ngaruahoe, another active volcano, and down the valley of the Whanganui River, which was formed by volcanic agency. This, it is said by those who know, is the line of force to which is due the destruction of an ancient continent which once occupied these parts. Hawaii is almost identical in name with Hawaiki, the original home of the Maori race. The Section has been presented with a valuable collection of books which will serve as a foundation of a sectional library. The donor, Mrs. Parker, formerly belonged to Melbourne, Australia, but is now at the headquarters of the European Section in London. The books will be kept in Auckland, but will be available for distribution among branches and unattached members on application.

LONDON, ENGLAND, May 10, 1898.—On Sunday at 7 o'clock p. m. the members collected for the usual yearly expression of gratitude to H. P. Blavatsky and of respect and love. White flowers were arranged round her portrait and the hall of the Blavatsky Lodge with its picture ceiling, looked very nice. Passages from the "Bhagavad Gita" and "The Light of Asia" were read as usual, and then some of her personal pupils spoke about her. Mr. Leadbeater laid stress upon the fact that in all probability it is to her exertions that we owe our knowledge of the Masters in this incarnation. Mr. Mead bore witness to the candor and transparent honesty of her character during the period that he had the honor of being her secretary, with all the means of discovering fraud or double dealing that such a close relationship entails. Mrs. Cooper Oakley pointed out some ways of proving the falsity of some of the charges of the S. P. R. against her and Mr. Bertram Keightly spoke on the same lines. The meeting then dissolved and the members talked in groups for a short time before leaving. A feeling of earnestness and gratitude prevailed.

A. J. WILLSON.

BOSTON, MASS.—The first of April, the Alpha Branch of Boston leased a suite of rooms at 6 Oxford Terrace, quite near the new public library. The double parlors were converted into a good sized hall, and with fresco and painting make a most attractive headquarters. All this work was a voluntary offering from one of our most earnest and generous members, and it should here be recorded of him that "he hath done what he could." Time would fail me should I try to chronicle the good deeds of other faithful workers. The shelves of a very handsome bookcase are slowly accumulating their precious burden of Theosophical literature, in anticipation of the souls who shall come to our "rest house," hungry for the ancient wisdom and weary of modern shams. We have our regular meeting on Tuesday evening, to which the public are cordially welcome, a Secret Doctrine class on Sunday afternoon, and rooms open every day from 2 to

5 o'clock. May 8th, White Lotus Day, we kept in remembrance of our beloved teacher, H. P. B., and with flowers, readings and remarks, recalled her life, her work, and the debt of gratitude we owe, which can only be paid by passing on to others the teachings we have received, and practicing them every day of our lives. The special event of the day, which marked the beginning of a new era, was the meeting with us and giving a short address, of a member of the T. S. in America. It was a clasping of hands across a formerly bridgeless chasm, and an object lesson in genuine brotherhood; and we all realized the benediction of the great Soul whom we had met together to honor on that memorable anniversary.

CLINTON, IOWA, May 31, 1898.—An expression of eternal gratitude from Indra T. S. to Mrs. M. L. Brainard for her kindly visit to Clinton, Iowa. A more ennobling presence never stepped inside our city. The result of what Mrs. Brainard has founded on interior lines, no one can as yet tell, but by her influence the branch membership has been almost doubled, our greatest enemy, viz: confusion, has been annihilated, and the branch has been put on a firm basis for useful and methodical work. May the great companions be with her always. "Treat men as though they were real; perhaps they are real."

Mr. J. Ward, on behalf of Branch.

LOS ANGELES, May 25, 1898.—The members of Harmony Lodge are quite encouraged; our audiences are steadily increasing in number and renewed interest in Theosophy becomes more visible. Two new members have been added to our list and several others have expressed their intention of joining before long. During the month of May, Miss C. Nelson lectured on "The Conquest of Fear;" Mrs. Sexton on "Mental Healing;" Mr. C. Michelsen on "The Cause of Misery and the Way Out of It."

S. M.

CHICAGO, ILL.—We have had a very good month, all things considered. Our Sunday lecture season closed on the eighth of May and we had very delightful exercises in loving memory of H. P. B.: Music, flowers, good addresses, all the branches in the city being represented, fine readings and a plentitude of glorious sunshine that helped the whole affair tremendously. One of our members very kindly arranged for the printing of programmes which served as souvenirs of our loveliest and latest White Lotus Day. We have arranged a new programme for Wednesday evenings. Commencing May 4th and running through to July on alternate Wednesday evenings, we use the following programme: May 4.—"War and Theosophy," Miss Pauline Kelly; May 18.—"Socialism and Theosophy," Charles Colvert; June 1.—"Education and Theosophy," Miss Edith Nelson; June 15.—"Business Ethics and Theosophy," Thomas Prime; June 29,—"Sociology and Theosophy," Mrs. Mary Ford; July 6.—"Philanthropy and Theosophy," Mrs. Helen Dennis; July 20.—"Science and Theosophy," Geo. E. Wright. The alternating Wednesday evenings will be devoted to studies of "The Ancient Wisdom." This last week has been pretty busy. Mr. Fullerton came Friday morning and I tell you we were glad to see him, and also glad to see him looking so well. Saturday evening we tendered a reception to visiting delegates. A programme was arranged of music, short addresses, recitations, and finished with general chatter and plenty of ice cream, cake and strawberries. And then yesterday was our red letter day. A lovely sunny morning, but am sorry to say that the weather changed before night; but at any rate it started out so well that all the world and his wife came in the morning and stayed all day. It was a beautiful convention and you know we expected such a little one, so tame after last year. But we were agreeably disappointed and encouraged. The work, the blessed work, is going on stronger and stronger, and I think we are fully confident that the light of Theosophy will not die out with the close of this century. We have been very glad to welcome among us Miss Brodie of California; also an old friend, Judge Thomas of San Diego; Miss Powell of Portland, another westener, Prof. F. Herbst of Wyoming, Mrs. Blackman of Topeka and also Miss Anna Wardall of the same city were here. Mrs. Kate B. Davis and Mrs. H. C. Dodge of Minneapolis, Mr. Plumb and Mr. Williams of Streator, Ill., Mr. McLaughlin of New York City, Mr. and Mrs.

Titus and little son from Toronto, Mrs. Kirby and Mrs. Maguire from Toledo, Mrs. May Lincoln of Buffalo and last but far from least Dr. LaPierre, staunch, true and strong as ever. Mr. E. Parker is also among us again. I wish all of MERCURY'S readers could have been with us, and I know your hearts and minds were with us yesterday, and perhaps some day you will each and all be able to come. Hasten the day.

P. G. K.

SAN FRANCISCO, CAL. June 9, 1898.—Golden Gate Lodge has just had its annual election, putting Mr. Lamoree, Mrs. Wadham, Mrs. Hotaling, Dr. Wilcox, Mrs. Best, Miss Brodie and Mr. Walters on the board of directors. Our work in various directions is proceeding as usual. The exercises on White Lotus Day were very impressive. We have given during the month the following public Sunday evening lectures to good audiences: "The Meaning of Love," by Mrs. Alice Best; "Crosses," by Will C. Bailey. Miss Marie A. Walsh has also given two lectures, one on "Symbolism" and one on "Evolution."

BOOK REVIEWS.

MAGAZINES AND PAMPHLETS.

The Theosophist for May opens as usual with "Old Diary Leaves" which continues to be delightful reading, and throws about the early days of our Theosophical Society all the charms of romance. "The Caste System in India" follows, dealing principally with the present caste laws in regard to eating, all of which to a western mind, appears very foolish. It is a relief to be told that, "during the Vedic period there was no caste; later on, four castes only were recognized, and even among these, birth did not constitute caste, but worth." Mr. W. A. Mayers concludes his article on "Mystic Fire," which considers Spiritual Fire as the basis of manifestation, the animal and the Spiritual Soul as the product of fire, and Fire as a regenerative force. He quotes copiously from mystic writers on this subject which affords great opportunity for thoughtful study. Next follows Miss Edger's lecture on "The Necessity for Religion" which was given during her late Indian tour. "A Journey on the Astral Plane" by H. D. Orkwill, tells of mysterious cave libraries whose secret vaults hold in safety the records of the learning of ages. "Prophecy" by C. A. Ward is continued. The "Cuttings and Comments" gives an account of Mr. George Muller's remarkable life-work. "For a period of more than sixty years, this man conducted an orphanage at Bristol, England, which was supported during this entire period, solely by prayer; that being his only reliance and the only means used to procure the necessary funds whereby the 132,000 orphans, whom he maintained, were educated, clothed and finally aided to start in life for themselves; none had their maney wants supplied—about one and a half million pounds sterling having been collected by him in this manner." Can anyone doubt the efficacy of a life of unselfish devotion to humanity, and the help that comes when we are ready to receive it, when we are told that to-day there are two thousand orphans in the building which Mr. Muller erected at a cost of one hundred and fifteen thousand pounds?

The Theosophical Review of May number, signals from the Watch-Tower a number of interesting discoveries. Mrs. Besant begins a series of articles solving the "Problems of Sociology," a subject on which she is eminently fitted to speak with authority. Dr. A. A. Wells contributes a paper on the "Negative Virtues." Mr. Ward concludes his translation from the Greek of Plotinus "Concerning Intelligible Beauty." Mr. J. C. Chatterji begins a series of interesting articles on "The Great Origination as Taught by the Buddha." Mr. Mead continues his notes on the "Eleusinian Mysteries." "The Working Brotherhood," by a Russian, gives a most practical example of the possibilities of the christian life, and a satisfactory realization of the dreams of the altruist. A young nobleman leaves the attractions of court-life to devote himself to the work of putting into practice his ideal of brotherhood. He has now had about 20 years of organizing toil and hard struggle, and his school has had twelve years of public existence. The latter is described as a real "Place of Peace, where love, toil, service and study are the daily routine. Behind all, shines the same still glory; through all rings the same conviction of the same yearning for the life that lasts, for the Spirit and for God." "Notes on the Polyhedral Theory" by Señor Soria is concluded. Mrs. Cooper Oakley continues her papers on that interesting occultist and mystic, the Comte St. Germain. Mr. Leadbeater contributes an article on "The Athanasian Creed." "In The Twilight" gives some useful hints of the work which may be done for humanity by those who can work on planes higher than the physical.

The May issue of *The Vahan* announces that the editorship will remain unchanged, though Mr. Mead has resigned the office of General Secretary to the Section. "The Enquirer" is, as usual, full of interest to the Theosophical student. G. R. S. M. answers three questions. C. W. L. discusses the renunciation of Devachan; B. K. the superior merits of "Cremation versus Burial." In reply to the question "Why did initiation into the Mysteries usually take place in a cave or subterranean building?" A. A. W. says "Get yourself initiated, and you will know why. You can't expect the initiates to tell you before." This answer would apply to many of our questions, which we can only solve ourselves by patient work in the right direction.

The April *Prasnotara* publishes a resolution that a Central Hindu College be started next July, and that Dr. Arthur Richardson, F. T. S., who gives his services free of charge, be appointed the first principal of the College. It also contains a continuation of an excellent paper on "States of Consciousness." The usual "Questions and Answers," and a report of Miss Edger's late work in India follow.

The *Journal* of the Maha-Bodhi Society for April gives a paper, reminding its readers that it was proposed at the closing sessions of the Chicago Parliament to hold another Parliament of Religions in the holy city of Benares. The Maha Bodhi Society proposes to hold this assembly in 1900.

The Brahminividin, number 13, contains an editorial on "Vedic Ritualism and Velanta." Also a lecture which was delivered in Madras by Swami Ramakrishnananda on the introduction to Yoga Philosophy; also the first of an interesting series of papers on "The Chit or the Soul" by Koundinya. The Light of Truth or Siddhanta Deepika, for April, besides the continued translations, contains an article on "The Tatwas and Beyond" which is illustrated by a "table of the 36 tatwas derived from Maya, together with the other postulates of the Siddhanta School, with which they are connected in adwaita relation." In a ser-

ies of articles on "Evidences of Natural Religion," Mr. Bartoli has advanced many good ideas. His third paper, however, he devotes to an open attack on the Vedanta. While we do not agree with him, it is well that he takes a bold attitude and leaves no uncertainty in our minds as to just where he stands. Mr. Ramanan in an article on "Sanskrit Fiction," gives to Sanskrit literature the credit of inspiring the great masters of modern English prose.

The Theosophic Gleaner for April is up to its usual high standard. It has an excellent leader on "Talking, Writing and Thinking," in which quotations from Carlyle and Schopenhauer are given that are to the point.

The Dawn for March, among other good things, reprints a paper from the "New York Medical Times" on "Mind in all animal life," by D. A. Gorton, showing that the universal mind works not by, but through, the lower forms of animal life.

Other periodicals received from India are *Awakened India*, *The Hindu*, *Arjuna*, *Hindu Boys' Journal*, and from Ceylon, *Rays of Light*.

The Revue Theosophique Francaise formerly known as *Le Lotus Bleu*, for April, begins with a continuation of the translation of "Devachan," by Mr. Leadbeater. The commentaries on "Light on the Path," by X, are concluded. Mr. H. deCastro continues "Symbolisme de la Bible," and in "Varieties Occulties" Colonel Olcott describes some of the "controls" who came during the time Madam Blavatsky was writing "Isis Unveiled." The translation of the "Secret Doctrine" is continued.

We have also to acknowledge the receipt of *Voice of Labor*, *Human Nature*, *The Philosophical Journal*, *The Altruist*, *The Woman's Tribune*, *The Exodus*, *The World's Advance Thought*, *The Metaphysical Magazine*, *Mind*, *The Temple* and *The Coming Light*, all of which are published in the United States. We have also received *Theosophy in Australasia* and *The Realm*, from Canada, and *Balder* and *Teosisk Tidskrift* from Europe.



TO BRANCH SECRETARIES.

The editors of *Mercury* would like, if possible, to enlarge the department of "Theosophical Activities," which is of great importance in keeping the members throughout the Section in touch with each other, and should be a source of encouragement to isolated and struggling Branches. With this end in view, we would urge upon you the necessity for sending in regular monthly reports of the work of your Branch, giving a condensed account of lectures and meetings held, with any other general items which may prove of interest to distant members. These reports should be mailed in time to reach San Francisco by the 20th day of each month.

The reopening of the "Forum" department is also in prospect, and other plans are afoot which, we hope, will help to make *Mercury* a welcome visitor.

THEOSOPHICAL SOCIETY

AMERICAN SECTION DIRECTORY.

General Secretary, Mr. Alexander Fullerton, 5 University Place, New York City N. Y.

In order that Branches may be accurately represented in this Directory, Secretaries are asked to report promptly all changes.

Albany, N. Y. Albany T. S. George H. Mallory, Secretary, 51 State street.

Boston, Mass. Alpha T. S. Miss Estelle Bright, Secretary, 60 Maverick st., Chelsea, Massachusetts.

Butte, Mont. Butte Lodge T. S. Carl J. Smith, Secretary, 47 West Broadway.

Buffalo, N. Y. Fidelity Lodge, T. S. George B. Hastings, Secretary, 176 North Pearl street.

Brooklyn, N. Y. Mercury T. S. Miss Ellen H. Hendrickson, Secretary, 424 Franklin avenue.

Creston, Ia. Creston T. S. Daniel W. Higbee, Secretary, 105 East Montgomery street.

Chicago, Ill. Chicago T. S. Miss Isabel M. Stevens, Secretary, Room 426, 26 Van Buren street. Meets Wednesday evenings at 8 o'clock Sundays at 3 P. M.

Chicago, Ill. Shila T. S. Miss Angelina Wann, Secretary, 6237 Kimbark avenue. Meets every Friday afternoon at 2 o'clock at 5427 Washington street.

Chicago, Ill. Englewood White Lodge. Miss Gertrude Longenecker, Secretary, 7257 Stewart avenue.

Chicago, Ill. Eastern Psychology. Mrs. Kate Van Allen, Secretary, 6237 Kimbark avenue. Meets every Thursday Evening at 611½ Woodlawn avenue.

Cleveland, Ohio. Cleveland T. S. Mrs. Helen B. Olmsted, Secretary, 647 Prospect street. Meets every Monday at 7:30 o'clock at 355 Prospect street.

Clinton, Iowa. Indra T. S. John Healess, Secretary, 215 Pearl street.

Davenport, Iowa. Silent Workers Lodge. Mrs. Carrie W. Banks, Secretary, 808 East 14th street.

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